



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

were supposed to live, but because they belonged to a sect of pre-Christian gnostics called Nazorenes, who worshiped Jesus and Christ as a super-human and heavenly being. The word comes from the Old Testament root N-S-R, meaning to watch or guard. Smith maintains that there probably was no city by the name of Nazareth in Galilee in the time A.D. 1-30.

The last investigation of the book has to do with the name Judas Iscariot, and finds that Judas probably means the Jewish nation, while Iscariot (probably from the Hebrew root S-K-R) means, simply, one who delivers up, transmits, or surrenders (*der Ueberlieferer*). It was the Jews who handed over the great Jesus-idea, the Jesus-cult, to the heathen.

The reviewer is not able to pass upon the validity of the arguments of these papers, and, moreover, they contain a wealth of linguistic, literary, and historical information of which no reproduction is here possible. The arguments are very suggestive, but to give a symbolical interpretation to all the historical passages in the New Testament is, as indeed the author says, at present impossible. Moreover, it may never be possible. The author maintains that one must judge as to the validity of his main thesis by the general tenor of the New Testament. For the serious lay reader this thesis can be, for the present at least, little more than a suggestive hypothesis. It would be interesting to know what another generation or two of scholars in this field of historical research will pass upon it.

G. A. TAWNEY.

UNIVERSITY OF CINCINNATI.

---

#### JOURNALS AND NEW BOOKS

MIND. January, 1913. *Rationalism and Empiricism* (pp. 1-13): G. T. LADD. — Critical defense of rationalism, maintaining that the pragmatic attempt to refute rationalism must inevitably use the rationalistic method. Pragmatism is opposed to unity and synthesis, the avowed aims of philosophy. *Collective Willing and Truth* (pp. 14-47): S. ALEXANDER. — Considers goodness and truth, evil and error, in their relations to each other. Truth is coherent beliefs, and believing is speculative willing. All willing has as its object propositions. *Alchemy and the Absolute* (pp. 48-61): M. M. PATTISON MUIR. — Intellectualistic philosophies and the alchemists are alike in aim, method, and even in phraseology. "Both treat concepts as the great realities, and the realities of experience as transmutable appearances." *The Metaphysical Method of Herbart* (pp. 62-75): GEORGE H. LANGLEY. — "It is the purpose of this paper to consider the method put forward by Herbart as the instrument by which inference can be made from the common concepts of experience to such knowledge of reality as shall render a rational explanation of experience possible." *Discussions: The Nature of Sense-Data.—A Reply to Dr. Daves Hicks*

(pp. 76-81): B. RUSSELL. *Ethics and the New Intuitionists* (pp. 82-86): HAROLD P. COOKE. *Mysticism v. Intellectualism* (pp. 87-89): F. C. S. SCHILLER. *Critical Notes*: A. Meinong, *Über Annahmen*: C. D. BROAD. F. C. S. Schiller, *Formal Logic*: R. F. A. HOERNLÉ. H. Gomperz, *Sophistik und Rhetorik*: F. C. S. SCHILLER. J. Adams, *The Evolution of Educational Theory*: JOHN EDGAR. J. Seth, *English Philosophers and Schools of Philosophy*: JAMES GIBSON. Evelyn Underhill, *Mysticism*: A. E. TAYLOR. *New Books. Philosophical Periodicals. Notes*.

ARCHIVES INTERNATIONALES DE NEUROLOGIE. April, 1913. *Quelques réflexions sur les folies gémellaires et familiales* (pp. 213-218): P. BAJENOFF. - A few interesting cases of simultaneous insanity in twins show that psychosis depends upon heredity rather than upon environment. *La méthode de Rosselime pour les examens psychopathologiques* (pp. 218-222): P. BRESLER. - Rosselime's method for the study of psychosis is analogous to the method proposed by Binet for the measurement of the intelligence in infants. *Sur les origines françaises de la balnéation continue dans le traitement des maladies mentales* (pp. 222-224): N. KOSTYLEFF. - The use of frequent and prolonged bathing in the treatment of mental diseases, recently introduced into Germany, has been in vogue in French asylums since the middle of the nineteenth century. *Revues des Sociétés. Analyses bibliographiques*.

Avalon, Arthur and Ellen. *Hymns of the Goddess*. London: Luzac and Company. 1913. Pp. ix + 179. 4s.

Schmucker, Samuel C. *The Meaning of Evolution*. New York: The Macmillan Company. 1913. Pp. 298. \$1.50.

Schwarz, H. *Der Gottesgedanke in der Geschichte der Philosophie*. Heidelberg: Carl Winters Universitätsbuchhandlung. 1913. Pp. viii + 612. 5.80 M.

Winch, W. H. *Inductive versus Deductive Methods of Teaching: An Experimental Research*. Baltimore: Warwick and York. 1913. Pp. 146. \$1.25.

## NOTES AND NEWS

### LETTER FROM PROFESSOR MECKLIN

TO THE EDITORS OF THE JOURNAL OF PHILOSOPHY, PSYCHOLOGY, AND SCIENTIFIC METHODS:

The statement in the last issue of the JOURNAL to the effect that I resigned my position as professor of philosophy at Lafayette College because my teachings were thought to be contrary to the standards of the Presbyterian Church is somewhat misleading.

The issue was one of text-books and teaching methods, not of attacks upon church standards. Exception was taken by the authorities to the use of Angell's "Psychology," Dewey's and Tuft's "Ethics," and similar text-books, on the ground that the functional and genetic method employed in them is opposed to the traditions of the college and subversive of the faith